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must have its affairs directed by the State. Natural selection secures the survival of the fittest. Hence the Darwinian theory, the great scientific law of development in the modern world, guarantees the eventual prevalence of Socialism, which, by definition, is made to coincide with the most efficient system of social relations.

These fallacies are only pointed out because we cannot but feel that the strength of the Socialist position, in many ways so forcibly here stated, is seriously weakened by reliance on a series of false analogies so calculated to do harm if accepted as the basis of constructive political action.

C. J. HAMILTON.

London.

OUT OF WORK. A STUDY OF EMPLOYMENT AGENCIES. By Frances A. Kellor. New York and London: G. P. Putnam's Sons, 1904. Pp. IX. 292.

This volume, divided into two parts, deals with Intelligence Offices under seven chapters, which state the problem, describe places, give business methods and conditions connected with offices; raise the question of responsibility for attendant immorality; show the difficulties from the point of view of the office, and finally, with recent developments, suggest remedies.

Part II, in three chapters, deals with Employment Agencies; Agencies for Men; Professional, Commercial Agencies, Free Employment Bureaus and finally State Municipal Laws.

As the title suggests, the out-of-work problem is thus covered. The volume has the first clear advantage of depending chiefly upon personal investigation rather than upon statistical tables of questionable value. Miss Kellor writes for those who go to these agencies for helpers rather than for students, but her assistance to students is all the more effective for that reason. She looks rather to patrons and officials for improvements, to "the home makers and practical business men."

The author visited 732 agencies for which she has trustworthy documentary evidence.

It is one of the signs of competence in this investigation that, as suggested in the preface, Miss Kellor keeps a saving sympathy with the object of her criticism. There is no better test of good social work of this character.

The second value is the distinctly *social* note which the reader everywhere feels. This is indeed a result of the sympathy for the difficulties of the agencies which the author never forgets.

It is a pleasure to recommend a book with such confidence as this volume inspires.

JOHN GRAHAM BROOKS.

CAMBRIDGE, MASS.

DA SOCRATE A HEGEL. Di Bertrando Spaventa. Nuovi Saggi di critica filosofica a cura di Giovanni Gentile. Laterga e figli. Bari: Pp. xvi, 432, 1905.

PROBLEMI DEL MONDO MORALE. Di Igino Petrone. Remo Sandron: Milano, Palermo, Napoli. Pp. iv, 334, 1905.

I PRESUPPOSTI FILOSOFICI DELLA NOZIONE DEL DIRITTO. Di Prof. Giorgio del Vecchio, Bologna: Zanichelli. Pp. xii, 192, 1905.

The title of "Da Socrate a Hegel" is likely to raise false expectations: the book itself is nothing more than a miscellany of articles by Bertrando Spaventa unearthed from old and scarce reviews by the pious industry of an admiring disciple, and arranged in the order of time covered by the subject in question. Thus, the volume begins with a discussion of the doctrine of Socrates, (in the form of a review of an essay by Prof. Bertini), and ends with a discussion of psychological naturalism from a Hegelian point of view. The intervening essays cover a variety of ground, but, interesting as they are in themselves, they have no special significance for students of ethics.

Professor Petrone's essays on the other hand, are nothing if not ethical. The polemic against Nietzsche tends to be monotonous; and the essays generally may be said to be different variations of the theme that ethics considered as the philosophy of action is at once a science of morals and a doctrine of the world. Ethics is the key to a true metaphysics in which the speculative and practical reason find conciliation.

Professor Vecchio's book is a vindication of a philosophy as distinct from a descriptive science or history of "Right." The recognition of the objectivity and logical priority of "the form of right" is the methodological foundation for the theory of right in general. This thesis is maintained in a familiar, if somewhat scholastic fashion, the argument being perhaps more effective